Auxiliary Guide Number for June

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

Established in 1840

"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!" Book of Mormon, 2 Nephi 31 : 5.

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THE SPIRIT OF TRUTH*

President Charles W. Nibley

My brethren and Sisters: I approach this task in fear and trembling. That is not a pleasantry or a figure of speech; it is an actual fact. I need your sympathy and faith, and the sustaining influence that it gives.

We have had a great deal of excellent instruction during our conference. The Spirit of the Lord has accompanied the teachings of the Elders, from the President of the Church throughout the whole list of speakers. I have noticed that there runs through their teachings this distinctive thought, that it is only by the Spirit of the Lord that the Church can be built up. I would like to read from the Doctrine and Covenants a few words in respect to that idea. In a revelation found in Section 50, commencing at the 17th verse:

Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

And if it be by some other way it is not of God.

And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

If it be some other way it is not of God.

Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

*Address delivered at the Ninety-ninth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday, April 7th, 1929.

Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

And that which doth not edify is not of God, and is darkness.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

The Lord here makes it plain that, in bringing converts into the Church, the teacher must have the Spirit of the Comforter, the spirit of truth, the light of truth. And the one that receives that testimony must also partake of that same spirit. Both then, are edified; both are enlightened by the power of the Spirit of the Lord, the one that teaches and the one that receives.

Science has pretty nearly banished a belief in the devil from among thinking people. Irreligious people of the world tell us "that was good enough to frighten children with, a hundred years ago, or five hundred years ago; but there is no such power or influence in the world, at all." But they will not tell us, and it cannot be said, that evil does not exist. The origin of evil has been discussed by thinkers of the world for many hundreds of years; but evil is still here, the spirit of evil, that which tempts us and leads us away from righteousness. That is here, whether it be of the devil or not; call it devil or Satan, or just a general influence extant all over the world. The spirit of good is here, too; the spirit of righteousness is here; it is existent over the entire earth, and I suppose in the universe everywhere.

EVIL IS EVER PRESENT

So these two contending influences are here. St. Paul said: "When I would do good, evil is present with me." Have you not found it so? You Elders, and you sisters also, in governing in your homes—you brethren in governing in your wards and stakes and missions, have you not found the spirit of evil extant, the spirit of Satan that fights against God? He is not yet conquered; he will be in time. We are told in the revelation of St. John that when we pass on to an exalted state there will be no death, no sorrow, no evil, because Satan will not have power to tempt the Saints of God any more; but that day has not come yet. That evil one is still wrestling with us. You find it every day. A man goes to the Bishop to settle his tithing. He figures it up himself; he settles it in his own mind. Have you ever felt the temptation, something running through your mind like this: "Now, I gave so and so at such and such a time; ought I not to take that out of my tithing?" If you receive a call to go on a mission, have you not felt: "Well now, I have been on a mission; I have been working in the ward, I don't feel that I can go on a mission now?" So, all through the activities of life and the activities of the Church, that tempter abides more or less with us, except as we banish him by the power of the Living God, the power of truth by which we

receive the truth—that spirit of which I have read to you, that spirit which leads to life, which makes me say, or you say, if we listen to it: "Why, of course I will pay my full tithing. Of course I will go on a mission if you brethren want me. That is first all the time."

SPIRITS THAT DECEIVE

In Los Angeles a week or two ago I counted, in a newspaper advertisement, thirteen different churches where there were meetings of spiritualists; people who believe that we are operated upon, in our affairs, by these spiritualistic influences. We are told that they do have some kind of communication with these unseen agencies very often. There have been such manifestations for many years in the world, and many notable people who believe in them; one of the most distinguished of these, a great scientist, Sir Arthur Conan Doyle, lectured on the subject from this stand. We heard what he had to say, but he brought forth nothing new. I don't know of a single new principle, distinctive, or of value. I don't know of any truth that makes for the upbuilding and strengthening and the betterment of mankind that has come from that source. And yet those spirits or other influences may sometimes tell us truths, if only to deceive us. Carlyle said of Shakespeare that his intellect was the greatest that this world has yet been blessed with, in any human being; and Shakespeare makes Banquo say regarding these spirits, the witches that appeared to Macbeth: "But 'tis strange and oftentimes to win us to our harm the instruments of darkness tell us truths"—let me repeat that by way of emphasis—"the instruments of darkness tell us truths—win us with honest trifles to betray us in deepest consequence."

On another scene of the same great play we are told that Macbeth listened to the voice of the evil one through these same witches who led him on and on toward his ruin, until he saw how he was being deceived, and then he uttered these words: "I pull in resolution and begin to doubt the equivocation of the fiend who lies like truth."

GRACE BEING ADDED TO GRACE

Not so with the Spirit of the Lord, the spirit of righteousness, the spirit of this work of which I have read. It leads us the other way. We receive the truth, and more than the truth as reasoned out by man. We receive the light and truth of the Holy Spirit, of the Comforter, which leads to God. Yet have we not at times had some experience with these influences that are trying to draw us away from the Lord, influences of such a character that they are lying like truth? Against them we are constantly warned and must be constantly on guard. They will deceive the very elect, if it is possible, if we will listen to them.

But if we listen to the other power, then our salvation is sure and certain. We become, as I have read to you, more and more in that spirit which leads to God, grace being added to grace. In another section, on the same subject, are these words:

I give unto you these sayings that you may understand and know how to worship, that you may come unto the Father in my name, and in due time receive of his fulness.

For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

Then can we truly say: "I have received of that witness and testimony, that I know this is the work of God," and partake of that same spirit which is spoken of a little further on in the same revelation: "The glory of God is intelligence"—not merely intelligence as we understand intelligence—but, "in other words, light and truth." What kind of light and truth? What kind of intelligence? Is it the intelligence which men acquire and which we perhaps think is comprised in book learning, or the intelligence which the natural man is capable of acquiring? No, not at all. The glory of God is that intelligence which comprises light and truth. What does this light and truth do for us? "Light and truth forsake that evil one." That is the kind of intelligence; that is the kind of light and truth that is meant—that which forsakes evil and cleaves to good. And so the wayfaring man, the unlettered man, may receive that spirit of light and intelligence which pertains to the glory of God, and be filled with it. Obeying all the commandments of God he is more intelligent than those even though they may be learned, who do not partake of that spirit. A man with that intelligence can be taken on and on until he receives a fulness of glory, and he becomes like unto God.

HOW TO BUILD UP THE CHURCH

Now, I want to say, in closing, that the Presidency of this Church, the Twelve Apostles, the Seventies, the leading brethren in the stakes and wards and missions, can build up this Church only by the Spirit which I have read to you. In no other way can it be built up; assuredly not by the spirit of man. Churches may be established. Lodges may be organized, many organizations formed for the help and benefit of man—and many of them do much good, too, and are praiseworthy; but they have not this distinctive feature that this Church has, which was revealed in the beginning and is emphasized, iterated and reiterated all through the revelations; namely, that without that spirit of light and truth, that Spirit of the Lord, that Spirit of the Comforter, that power of the Holy Ghost, this Church cannot be built up. If it be attempted by any other way than the Lord speaks of here in the passages which I have read, then it is not of God. So, my brethren and sisters, let us take it to heart; all of us who labour

for Zion must know and understand that we must keep that influence and that power which comes from God in our hearts, the light of His Spirit burning in our souls. It is illustrated in what Brother Harris said last night in the Priesthood meeting, and what we have often heard, respecting what President Brigham Young told Brother Karl G. Maeser when he sent him to take charge of the Brigham Young Academy at Provo. President Young said: "Brother Maeser, I don't want you to try to teach even the multiplication tables without the Spirit and influence of the power of God."

You brethren, you sisters—sisters of the Relief Society, those at the head of it, and the sisters of the Primary, and the Young Ladies—you brethren in all the quorums of the Priesthood, let us get this into our hearts, minds and souls, that we are charged with the responsibility to oversee some portion of the work of the Lord. Get this into our hearts, that by the Spirit of the Living God, and only by that power and Spirit, can this work grow and prosper and be established. That power and Spirit does not come from the wisdom of man. It pertains to the glory of God, which is intelligence, the kind of intelligence which forsaketh that evil one. May we keep that, my brethren and sisters, in our minds firmly; get it rooted in our hearts and souls; and then work in humility, in faith, and He will increase our power, by which means, as I have read to you, we will be helped to go from grace to grace until we become filled with that Spirit to the fulness of power and glory, filled with the Spirit of power which forsakes that evil one to walk in the light of God's countenance, to His glory and honour. By that influence and power, and by none other, will this work prosper and His kingdom come.

The Lord bless us all, I pray, through Jesus Christ. Amen.

RELIEF SOCIETY

BOOK OF MORMON STUDIES

For the first lesson in June

THE WORDS CONTAINED in these chapters—Third Nephi, chapters 15 to 22—are words of truth and life that give joy to the souls of honest men. In reading this account who can fail to see mentally the great love and compassion and mercy of the Christ? Who cannot visualize the multitude in tears? Who cannot in a weak human way feel the deep sorrow of the Christ for the weakness and wickedness of the people, for whose sins He groaned within Himself?

One picture alone, however, more than justifies the existence of the Book of Mormon—that of Jesus blessing the children of the Nephites while angels from heaven encircled them.

Can you not appreciate the helplessness of the writer when

words failed him and he uttered: "The eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father."

Even weak humans may experience inexpressible joy. What language of earth then could convey the communion of God the Father and His Son Jesus Christ?

QUESTIONS

1. Why was the Saviour able to tell more to the people of Nephi than He was to the people on the Eastern hemisphere? Who were the "other sheep" referred to by Him?

2. Why was the Gospel to be taken from them? Discuss this in connection with Third Nephi 16: 9-10.

3. To whom was the Sacrament administered by the Saviour and His Disciples? Can Priests righteously partake of the Sacrament for the people? Why must each individual covenant in this respect with the Lord Himself?

4. How did the works of the Saviour on the Western continent compare with those in the East? Why was he able to do more?

5. The coming forth of the sacred record is forshadowed in chapter twenty-one. Discuss it, and the conditions under which it was to come forth.

6. How do the frequent Biblical quotations in the Book of Mormon corroborate both the Bible and the Book of Mormon?

R. L. E.

WORD OF WISDOM LESSONS (No. 6)

For the third lesson in June

NOTE: Necessarily, because of limited space, these lessons are brief. If possible, go to your libraries for books on food and health; read and study the subjects discussed therein and report on them in class. Any reliable books on food and health should be used for reference and study.

Those who wish to purchase worthwhile books on the subject, will find any of those referred to in the lessons reliable and not too expensive. A good magazine, *New Health*, edited by Sir W. Arbuthnot Lane, is heartily endorsed and recommended. A good pamphlet issued by the Ministry of Health on the subject: "Diet in Relation to Normal Nutrition," may be purchased for 3d. by sending to His Majesty's Stationery Office, Kingsway, London.

Your further study of this subject is urged for your own benefit.

THE PLANT KINGDOM—THE FRUITS OF THE EARTH

The Body as a House or an Engine. The most intricate mechanism known to man is his own body which houses his immortal spirit. It may be likened unto a house composed of simple yet varied and indispensable building materials. If any

of the building material is missing, the house will be unstable and a wind may blow it over. It has already been compared with an engine—but we repeat for emphasis—which in performing its work consumes fuel, the residue (or ashes) of which must be removed or the fire will be extinguished. We have learned that a certain temperature must be maintained in the body itself or life will cease. Warmth or body heat is the first essential for life and must be produced within the body from some source. Also during every moment of life some energy is expended within the body for every heart beat and every breath—even during sleep—and for every thought passing through the brain.

Whence comes this supply of human energy which must be constant throughout life? In the case of the engine it comes from the fuel used. In the body, it comes from food eaten and digested. Hence the great importance of the food; for if a furnace is given the wrong kind of fuel, or too much, or if the fire is poorly "stoked"—with even the best of fuel—the fire burns low and finally goes out. Just so may it be done with the food of the body. We must learn how to feed our "body-furnace" correctly, if we wish to get the most out of life and perform any worthwhile work.

Energy or Fuel Foods. The foods which furnish fuel to the body are those which contain starch, sugar or fat. These foods are burned in the body much as is fuel in a fire; the energy derived therefrom enables us to keep warm and to do our daily work. The source of the fuel foods is mainly from the plant kingdom, so-called. Cereals, vegetables, fruits and nuts are the storehouses of nature's food wealth.

Most vegetables and cereals contain varying amounts of *protein* or building food, but they are chiefly valuable in their heat-giving or energy-producing properties. Their value as food can scarcely be over-estimated for they function as building foods as well as energy foods. All digestible fats and oils are also valuable as energy foods, whether of animal or vegetable origin.

The Provident Earth. We have studied concerning the necessary minerals and elements of the earth which must form a part of the body structure. The great Builder and Father of us all provided well for our daily physical needs, as we learned in Lesson 4. Countless varieties of plants, vegetables, cereals, fruits, and nuts are yielded by Mother Nature for man's daily food. Some furnish one element, some another, each filling some need in the human structure, and each of the edible plants being necessary for man's complete well-being. Each of the vegetables and fruits have eaten of the "dust of the earth", have prepared those necessary food elements into such shape that they may be eaten by man and become a very part of his body structure, as bricks in a wall.

(*Continued on page 329*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 23, 1929

EDITORIAL

WHO IS YOUR MASTER?

HOLLAND, small and sturdy, teaches much that the world might heed. Foremost, is its demonstration of man's dominion over the earth.

A goodly land is Holland. Its fields are well cultivated; the cattle are sleek; the houses are comfortable; the cities are clean and modern; there is attractive order everywhere. The people are generous as well as thrifty, intelligent as well as industrious. The products of field and sea are manufactured for profitable sale. The householder, by the application of economic wisdom, obtains much from little. Whether it be cheese, butter, herring or factory-made goods, the Dutch label ensures good quality. That opens the door to commercial success.

A smiling land is Holland. The people lift their eyes to the world about them. The cities are beautiful. The network of canals, small and large, running through the streets of the cities and across and between the fields of the countryside, and floating freight-barges and house-boats, present a picturesque landscape not to be found elsewhere. A trip on Dutch canals, under bridges and through cities and fields, is a venture into an undiscovered kingdom. One wonders whether there is more water or land in the country. The occasional windmill lends distinctiveness to the view. In tulip-time the bulb-growing sections are a profusion of wide-flung colours and sweet odours. Deep-red, light-red and pink; blue and purple; yellow and white, and all the colours between, cover the acres in great clear patches. Mile after mile, fields of blooming hyacinths, narcissi, and tulips are unrolled, as it were, before the traveler. And the fields bearing less colourful but as valuable crops are equally fertile. The smiling country yields to man physical sustenance. Thus it must ever be. Beauty, interest, zest should enliven the necessary labours of life.

Dutch prosperity has not come unsought. It is the result of unparalleled effort. Holland is built upon the lowlands of Europe. The rich fields have been made possible by making the ocean retreat before the will of man. Along the coast line run high dykes, to keep the land from being engulfed, for the ocean level is higher than much of the most valuable land in the country. Inner dykes have been built to reinforce the outer ones. Miles inland, the canals, held in by high dykes, are much above the level

of the adjoining fields. The conquest is continuing, for a part of the Zuyder Sea is being dyked off to convert more sea-bottom into land. The maintenance of the dykes requires eternal vigilance; but, the conquest of the ocean has made Holland a goodly and a smiling land.

During two thousand years the Dutch people have fought the ocean. Little by little, the water has been driven back, and the land uncovered. At times the winds have lashed the ocean over and through the dykes, but, ever, resolute and confident men have driven it back, farther and farther, and held it securely. It is one of the most thrilling conquests in human history. With such memories of human power, one may understand the goodly and smiling aspect of Dutch life.

The moral lesson is obvious. Evil seeks to overwhelm and engulf humanity. Righteous acts become dykes that hold back the ocean of unrighteousness. Prayer is a dyke against unbelief; love, a dyke against unhappiness; activity in the Church, a dyke against spiritual weakness. The struggle is continual, for the menace of evil is ever-present. But, to man has been given the power to drive back evil forces and to leave life a goodly and smiling one, filled with the sweet fruits of righteous living. It is not difficult. Careful supervision, repairing each leak in time, keeps the Dutch dykes secure. Daily watchfulness over our labours for God and man, will make our spiritual dykes impenetrable to evil. It is man's destiny to conquer evil—if he will!

The purpose of the Gospel of Jesus Christ: To enable men to vanquish evil and to establish goodly and smiling lives.—W.

RELIEF SOCIETY

(*Concluded from page 327*)

Variety Necessary. Man should partake "in the season thereof," and in plenty, of all the edible fruits and vegetables grown. For that reason it is a great mistake for anyone to say: "I don't like this vegetable or that," and refuse to eat it. Children should be taught from the weaning period to eat and enjoy *all* the different kinds of vegetables (prepared in milk soups at first), that their bodies may grow in bone strength and nerve tone as well as in size. This practice should be insisted on in the family from Father down, (if Father and Mother don't set the example, how may children be taught?) for all have equal need—especially the growing child.

One should see to it that every vegetable to be found in the shops forms some part of a week's food supply. There are many delicious vegetables grown in other countries that would add greatly to the diet, such as the kohl-rabi (a variety of cabbage

which grows like a turnip, but above ground) used largely on the continent. With all kinds of vegetables we should familiarize ourselves and create a demand for them. The farmers will produce what people call for. It is a great pity for an individual, or a family or a nation, to confine its taste to one or two vegetables. Meat, potatoes and cabbage (or sprouts and cauliflower) may make a good meal occasionally, but served every day they produce a very one-sided diet.

Must Live and Learn. Here one may object and say: "Well, our forefathers didn't have all these fancy varieties of food, yet they fared pretty well." Did they? Could they have fared better? should be our question. It is a fact that in the good old days flocks and herds formed the bulk of the food; in the autumn the animals which couldn't be fed over the winter were killed and their flesh salted, smoked and preserved. But in those good (?) old days, periodical ravages of sickness and death swept the land like a devastating fire. Scurvy was so prevalent in London and other large centres that it was called: "London disease." And who has not heard of the great plagues of history, the hideous "black death" and countless others? What is the answer? Simply this: Three-fourths of all disease has its origin in food and diet.

It is interesting to know how mankind generally learned to eat right. "The custom of eating green salads was introduced by Catherine of Aragon, wife of Henry VIII. She had to import a Dutch gardener, as salad-growing was an unknown art in this country and up to the present day, green salads have never been as popular here as they are on the continent.

"It is the common belief that Sir Walter Raleigh brought home the potato plant in Elizabethan times, but it was some centuries before potatoes were extensively used for human food. They were looked upon as pig food and were only eaten by people who were destitute."*

In such manner has our knowledge increased, and by using such knowledge may we eventually stamp out disease.

The Cooking of Vegetables. It is unquestionably true that many vegetables could be eaten raw with profit to the general health as well as the teeth. In such a manner may the necessary elements of the earth come to man in their purity. Some foods are better cooked; but it should be done in such a way that their life-sustaining elements are not destroyed or thrown away. It must be understood also that much of the mineral content is found near the skin; for that reason, if possible, the skin should be eaten—especially is this true of the potato. Potatoes should never be peeled—either baked and the skins eaten or boiled with the skins on and the cooking water used in soups. This is true

Food, Health, Vitamins, by R. H. A. Plimmer, D.Sc., London, page 2.

of most vegetables. They should never be pulled and allowed to soak in water, as this robs them of still more precious food value.

"Sometimes the landlady or cook refuses to depart from the abominable old method of boiling the vegetables fiercely with plenty of water, and then draining them, and throwing away the precious juices down the sink. The juices of vegetables contain the valuable "salts" and vitamins, and should always be served with the vegetables. And the vegetables should not be boiled."* They are better cooked in a double-boiler with a minimum of water, and the whole served together. "Vegetables ought to be so well cooked that, as in France, they will serve as a course by themselves rather than as a mere addition to a body building dish."

Roughage. The place of "roughage", so-called, in the diet is important. It consists of the fibrous, indigestible parts of vegetables and fruits. When foods are too concentrated or are too well digested, there remains little bulk to be passed on to the bowels, and their normal action is thus retarded. The resulting condition, constipation, is one of the severest punishments with which "civilized" man is paying for his departure from natural food habits. This condition may be largely corrected by the free use of all kinds of vegetables and fruits.

Other Energy-foods. The value in the diet of the edible fats and oils of the plant and animal kingdom and other energy-foods must not be overlooked. Also nuts and whole cereals are most valuable as energy-foods to be eaten freely and with fruits—"in the season thereof."

QUESTIONS

1. What happens to a furnace if poor fuel is used and the ashes not removed regularly? How may this process be compared with the body? Explain.

2. What is meant by the term "energy-foods?" Name them and describe their action. What are the sources of these foods? Explain their uses in the body of man.

3. What happens to men if they refuse to eat vegetables and fruits? Why is it impossible for man to live on dried or smoked flesh? Cite history to prove it.

4. Why is it necessary to eat all the edible plants and fruits "in the season thereof?" Do you eat and enjoy all kinds of vegetables?

5. What will happen to the family or nation which confines its vegetables to cabbage and potatoes? Should children be allowed to refuse to eat any good food? Why? How may their refusal be prevented?

6. Explain how vegetables should be cooked, and why.

7. Name every kind of vegetable to be found in your shops and tell how often you have eaten each one of them during the past month.

L. D. W.

**Daily Health*, by Eustace Miles, M.A., page 107.

BRITISH SONG WRITERS OF ZION

For the fourth lesson in June

Emily Hill Woodmansee

In the *Millennial Star* of May 2nd is found a story of the interesting life of Sister Woodmansee and her sister Julia. It has been truly said that sorrow and suffering are necessary to make one a poet, or rather, to give expression to poetic gifts if one has them. True it is in the case of the subject of our lesson. The story of her life reads like a romance from a book. Indeed, could one find a truer or more thrilling romance?

Her songs are deeply inspirational, yet breathe a spirit of sweet resignation to the will of a Higher Power. They prove also that the gift of song is vouchsafed to woman as to man—indeed some of our sweetest songs are written by the daughters of Zion.

Probably Sister Woodmansee's best loved hymn is the one: "When Dark and Drear the Skies Appear." (Number 143 in the *Songs of Zion.*) The final phrase is the one which should give it a title—"And Providence is over all." Its message is for all of us: "Our utmost need is oft decreed, and Providence is over all."

Another popular hymn is: "Uphold the Right." (*Songs of Zion*, No. 221.) This is rather more militant in spirit, but it is wholesome and inspirational. How each of us needs its message:

No coward can be called a man,
No friend will friends betray
Who will be free, alert must be
Indifference will not pay.

A hymn which is not sung so often, bears a great message of hope and cheer, and is well worth our study. It is: "Come, Saints of Latter-days." (No. 229 in *Songs of Zion.*) A comforting song, used generally as a funeral hymn is: "Resting Now From Toil and Sorrow." (No. 120 in *Songs of Zion.*) Her message here is still the same: "When we look for consolation, unto Him, the strong to save."

Indeed, the support of her entire life was the joy of useful service with a perfect trust in a Higher Power.

QUESTIONS

1. Tell the story of Sister Woodmansee's conversion to the true Gospel.
2. What were some of the experiences of her early life that brought to the surface her poetic gifts?
3. Read to the class the stanza from: "Trust Thou in God and Thyself." Discuss its message.
4. Tell the story of her being a business woman as well as a poet.
5. Of all the hymns studied, which is your favorite? Read it to the class and tell why you like it.
6. All sing together: "Uphold the Right."

L. D. W.

SUNDAY SCHOOL

THEOLOGICAL DEPARTMENT. Course: *Old Testament "C."*

June 2. Lesson 20. The Book of Isaiah. Texts: Sunday School Lessons, No. 20: The Book of Isaiah; any good encyclopedia or reference book dealing with the Prophets. Objective: To appreciate the Book of Isaiah as one of the great books of the Bible and as a Hebrew contribution to world literature. (Truth is not marred by being clothed in beautiful language.)

June 9. Lesson 21. Micah, the Prophet of the Poor. Texts: Sunday School Lessons, No. 21; The Book of Micah. Objective: To emphasize the wide range of inspiration in ancient times concerning the coming of the Messiah, the destruction of Jerusalem, and its ultimate restoration.

June 16. No lesson. Open Sunday to allow for District or Branch conference.

June 23. Lesson 22. Zephaniah. Texts: Sunday School Lessons, No. 22; The Book of Zephaniah; II Kings, Chapter 21. Objective: To give the students a proper background to understand Zephaniah's prophecy, showing that no matter how discouraging conditions may become and no matter how low Israel may fall, the honest and God-loving among her shall not be left without hope.

June 30. Review. Objective: To review the lives and works of the Prophets, Isaiah, Amos, Micah and Zephaniah.

INTERMEDIATE DEPARTMENT. Course: *New Testament "A."*

June 2. Lesson 19. Some Notable Miracles. Texts: Sunday School Lessons, No. 19; Luke 7: 1-17; 8: 40-42, 49-55; "A Life of Christ for the Young," chapters 27, 28 and 31. Objective: The power of the Gospel is for the benefit of believers and is exercised in behalf of those who need its help.

June 9. Lesson 20. The Storm on Galilee. Texts: Sunday School Lessons, No. 20; Luke 8: 22-25; "A Life of Christ for the Young," chapter 30. Objective: An abiding faith in the power of Jesus under all circumstances is a requisite fundamental in a consistent follower of the Master.

June 16. Lesson 21. The Death of John the Baptist. Texts: Sunday School Lessons, No. 21; Mark 6: 14-29; "A Life of Christ for the Young," chapter 33. Objective: Evil doers always fear the presence and indignation of a righteous man.

June 23. There is no lesson prepared for this Sunday. Use the class period to make up for the interference on account of District or Branch conferences which have prevented you from keeping up to schedule.

June 30. Written review. Objective: To illustrate the power manifested by Christ in His miracles.

PRIMARY DEPARTMENT. Course: *Primary.*

June 2. Last month a lesson was printed for May 12th. As this

was "Mother's Day" it should have been left open. For this reason and to permit classes to keep up to schedule, no material is provided for June 2nd.

June 9. Lesson 21. Moses Called to Deliver Israel. Texts: Sunday School Lessons, No. 21; Exodus 2: 11-25; 3; 4. Objective: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

June 16. Lesson 22. Moses Pleads with Pharaoh. Texts: Sunday School Lessons, No. 22; Exodus 5; 6: 1-13, 28-30; 7; 8; 9; 10; 11; 2; 13: 1-17. Objective: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

June 23. Lesson 23. Israel Set Free. Texts: Sunday School Lessons, No. 23; Exodus 13: 17-22; 14; 15: 1-22. Objective: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.

June 30. Review.

Juvenile Instructor

MUTUAL IMPROVEMENT ASSOCIATION

Preliminary Programs. *First Night.* Opening exercises. Introduction to the slogan. Appoint a member who was on the Branch M. I. A. ramble last week, to describe the "adventures" of the outing. Imagination may be used, but the story must be founded on fact. For instance, a harmless house cat would probably become "a wild animal which crossed our path," or a twittering bird might be "a fierce vulture waiting for prey." A story of this kind will arouse interest for succeeding field parties.

Second Night. Mutual meeting in the second week is held in the form of a trip to some point of educational interest. Castles, cathedrals, abbeys, mining centres, are interesting and educational. An evening spent gathering genealogy from the parish cemetery will prove both useful and instructive.

Third Night. Opening exercises. Introduction to the slogan. June 15th is the anniversary of the Magna Charta, signed by King John in 1215 at Runnymede. Give the highlights of this important event. Review the restoration of the Melchizedek Priesthood, which occurred one hundred years ago.

Open Night. Opening exercises. Introduction to the slogan. If the Summer Program has been followed to date, we feel reasonably certain that the M. I. A. work has acquired new life, charging your meetings and outings with added enthusiasm and happiness. Branch recreation and social life are in the hands of the Mutual Improvement Association, the responsibility of which must be realized and adequate efforts expended to happily fulfil all requirements. The suggestions in the *Guide* and in the *M. I. A. Summer Program Bulletin* will help you meet these needs.

Another new diversified open night program is outlined in the June issue of the *M. I. A. Summer Program Bulletin.*

SLOGAN: "We stand for LAW: For the people who LIVE it and the officers who ENFORCE it."

First Night. The Law of the Priesthood: Briefly explain the history of the Melchizedek Priesthood, outlining the descent of this Priesthood from God to Abraham (Doctrine and Covenants 84: 14-16), and from God to Moses (Doctrine and Covenants 84: 6-12). Show how the Melchizedek Priesthood derived its name (Genesis 14: 18-20; Hebrews 7: 1-3; Doctrine and Covenants 107: 2-4), and why the power thereof was taken from the earth with Moses (Doctrine and Covenants 84: 23-25).

Second Night. Educational trip.

Third Night. The Law of the Priesthood: The Saviour while upon the earth exercised the power of the holy Priesthood (Matthew 7: 28-29; 16: 19; 18: 18; Mark 1: 22), He being a High Priest forever after the order of Melchizedek (Hebrews 5: 5-10; Psalms 110: 4), and conferred His authority (Doctrine and Covenants 76: 57) upon His Apostles (Mark 3: 14-15; John 15: 16; 20: 21), commanding them by power which the Father had given to Him, to go forth into the world to minister in the ordinances of His Church (Matthew 28: 18-20). Does it therefore appear necessary that men must have the authority of the holy Priesthood to officiate in the Church of God (Romans 10: 8-17)?

Fourth Night. The Law of the Priesthood: What is the authority of the Melchizedek Priesthood (Doctrine and Covenants 1: 4-8; 107: 5-8)? Who is a minister thereof (Doctrine and Covenants 42: 11; 132: 58-59)? In what does the Melchizedek Priesthood administer (Doctrine and Covenants 84: 19-22; 107: 18-19)? Why must the presence of the authority of God characterize His Church (Doctrine and Covenants 132: 8-11)?

LESSONS. Text: *M. I. A. Summer Program Bulletin.*

First Night. Lesson 3. Objective: To show how the apostasy of the Primitive Church caused the Priesthood to be taken from the earth (Doctrine and Covenants 3: 4; 121: 34-46); that through the following centuries reformation gradually led to the restoration; that the holy Priesthood, with its appendages (Doctrine and Covenants 107: 5), keys and powers (Doctrine and Covenants 84: 19-21; 107: 8, 18-19), is again operating among men, having been restored in 1829 by angels delegated of God (Doctrine and Covenants 27: 12-13; 128: 20).

Second Night. Educational trip.

Third Night. Lesson 4. Objective: To show that tobacco, alcohol, tea and coffee are not for the body, for the use of them leads to degeneration of the body and loss of the spirit of the Gospel (Isaiah 5: 11, 22; 1 Corinthians 9: 25; Doctrine and Covenants, Section 89; Alma 38: 10).

A. G. P.

IRISH FREE STATE DISTRICT CONFERENCE

THE SPRING CONFERENCE of the Irish Free State District, held on Sunday, May 12th, at 8 Merrion Row, Dublin, proved a very enjoyable one.

In attendance were Mission President A. William Lund, Sister Josephine B. Lund and Elder Alvin G. Pack from the Birmingham office; Elder Weston W. Taylor from the Liverpool office; President Adrian L. Orme and Elders Rulon S. Satterfield and Alma C. Palmer from the Ulster District; and President Benjamin R. Birchall of the Irish Free State District.

The pageant: "The Restoration of the Priesthood" was excellently presented at the morning service, following which President Lund gave a spirited address on the need for the Priesthood.

At the afternoon session the visiting Elders and Sister Lund bore fervent testimony to the truth of the restored Gospel and paid tribute to the mothers of modern Israel.

Many investigators and Saints gathered in the evening and listened with deep interest to the discourses of Presidents Lund and Birchall on the eternity of truth, and the value of temple work and genealogy. The words of the speakers were closely followed and very much enjoyed.

Special musical numbers were given by local members, which added greatly to the spirit of the occasion. Refreshments were served to all in attendance by the Relief Society sisters.

An officers' meeting convened between the afternoon and evening sessions of conference, where District problems were discussed.

Each service was characterized by a spirit of peace, enlightening and inspiring to those in attendance.

On the day following the conference, Monday, May 13th, the missionaries gathered for a group picture, and a picnic in the country was enjoyed.

BENJAMIN R. BIRCHALL, District President

CONTENTS

The Spirit of Truth 321
Relief Society 325
Editorial: Who is Your Master? 328
Sunday School 333
Mutual Improvement Association 334
Irish Free State District Conference 366

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN